

Nor Truth, nor Error,  
Nor Day, nor Night; *Psalm. 10.*  
But in the Evening  
There shall be Light.

Z A C H. 14. 6, 7.

BEING  
The Relation of a  
PUBLIKE  
**DISCOURSE**  
IN  
Maries Church at OXFORD,  
BETWEEN  
Mr. Cheynel, and Mr. Erbery.  
January 11. 1646..



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Printed in the Year. 1647.

THE REVISION OF A  
DISCOURSE ON THE  
MINISTRY OF OXFORD  
BY JOHN WESLEY  
1745



Printed in the Year 1842.

# TO THE READER.

**W**hen the little Book was open in the hand of the Angel, the Angel cried, as when a Lion roareth, and seven thunders uttered their voices, &c. That is, when there was a powerful appearance of the Mystery of Christ; when the Mystery of God (which before was sealed, *Revel.* 5, but afterwards to be finished and fully manifested) began to be opened; and that so powerfully, even to the terror of the Christian world, and of the Churches also (for the seven thunders respect the seven Churches; that's all the Christian Churches under Antichristian Apostacy) I say, when the little Book began to be open, John began to write, &c. that's our weakness; when any light breaks forth in us; any new discovery of Truth be made out to us by the teachings of God in us; we begin presently to be Teachers of men, to write, to publish it in Pulpit and Print, or in our private Teachings. This was

*Verse 4.*

*Verse 7.*

*Revel.*  
10.1.  
*Verse 2.*  
*Verse 3.*

was *Johns* weakness also ; who was therefore  
Verse 4. commanded to seal those saying, and write them  
not, till he had eaten the Book, and *been* digest-  
ed that heavenly secret, The Mystery of God,  
Vers. 10. and of Christ ; afterward, he was to Preach it,  
Vers. 11. and Prophesie to Nations, Tongues, People, and  
Kings.

Reve. 11. This is another Mystery in the next Chapter,  
Verse 3. where that prophesying begins. Those two wit-  
nesses who prophetic in sackcloth, signifie a few  
Saints, who yet make a full witness, witnessing  
Christ in Spirit, and against the spirit of Anti-  
christ : These are the two Olive trees as having  
their teachings immediately from God, *Zach.* 4.  
11, 12. And these are the two Candlesticks, the  
true Church in Spirit ; for the seven Candle-  
sticks were falm, and removed out of their place  
through the Apostacy ; but these two witnesses  
have the *Testimony of Jesus, which is the Spirit of*

Verse 5. *prophecy, Revel. 19. 10.* Which Spirit is that fire  
going out of their mouth, devouring their ad-  
versaries, and that spirit of Antichrist, appear-  
ing in several forms, the Dragon, the first beast,  
second beast, *Babylon*, the great whore, all is  
but the various appearances of that one spirit of  
Antichrist in the Christian Church, for there  
Antichrists seat ever was, and is, set up this day,  
though in a more glorious form, which is but  
the flesh of the whore, whose flesh is now fatter,  
and her forms, her array more fine in scarlet, *Revel.* 16. 4. Yet these two witnesses in sack-  
cloth (who were also in former ages) these few  
poor persecuted Saints still stand up, burning her  
flesh

flesh with fire, and by their prophesying through  
silence, plague men by shutting Heaven, that  
the rain (or waters from above) the Teachings Verse 6.  
of God, fall not on their fellowships, and turning  
their waters into blood; their formal worshipps  
and teachings of men from below, into the blood  
of a dead man. *Revel. 16. 3, 4.* And all this  
those two witnessses do, as oft as they will, which  
needs must be none else, but Christ in them,  
God in their flesh, coming forth with power and  
Spirit from them, plaguing and tormenting  
them which dwell on earth, (*i.e.*) earthly Chris-  
tians and Churches also. For this, the two wit-  
nessses suffer (*their sufferings being shadowed*  
forth by that sackcloth, and bitterness of the  
Book in their belly) yet all this is but the suffer-  
ings of their flesh, and filth of it (*as 'twere in*  
*the belly*), but yet they suffer with Christ, and  
Christ suffers in them; for they are slain where Verse 8.  
our Lord was crucified, that's (*spiritually*) fleshy  
*Jerusalem*, Christian carnal Churches, where  
spiritual Saints, and Christ in Spirit is still slain  
and crucified; but after three days and Verse 11.  
(that's a little longer then Christ in flesh *was bur-*  
*ried*) the spirit of life enters into those dead and  
unburied witnessses, who rise with Christ, and  
Christ riseth in them; yea, they ascend in glory,  
a greater glory (*at least in the Letter*) then Christ Verse 12.  
ascended; for none but Disciples and friends,  
were witnessses of his Resurrection, and saw him Acts 10.  
ascend; but the ascension of the Saints, their 43.  
very enemies shall behold.

The

The sum of all is this, That which this man writes, he writes not as a clear Truth to publish to the world, nor to put off his Earth, that heap of Heresie and Blasphemy cast upon him by enemies, to bury his name and make it rot; nay, he is content to lie unburied yet, to the loathing of his person; that the people who dwell on earth, may look on, rejoice, and glory over his dead carcass, lying in the streets of the great City.

It is well, if Truth shall rise in them that  
Read.

## Farewell.

The Chinese government has been unable to fulfil its obligations to the people of China, and the Chinese people have been compelled to turn to the United States for help. The Chinese government has been unable to fulfil its obligations to the people of China, and the Chinese people have been compelled to turn to the United States for help.

The Relation of a publike Discourse and  
Dispute at OXFORD, January 11.  
between Mr. Cheynel and Mr. Erberg,  
who spake thus:

Christian friends and fellow Souldiers, and worthy Schollars also; I am your servant so I am called this day to come here in publike, from my private walkings; not by my desire or seeking, but as sought out and drawn forth, by a twofold cord, a publike charge, and a private challenge: The charge was publiquely given out in a Pulpit, of Heresie and Blasphemy against me; the challenge was privately sent unto me, by word, and writing also, in a Letter from M. Cheynel, that I should give him a meeting in the Schools, or some meeting place in the University; the place appointed is M. Erberg's Church, where I now present my self to wait on you all, and to answer what shall be objected, or to desire a satisfactory Answer to this my Quere I am questioned for. And that which I have in private, I also profess in publike; whatever I spake was not spoken as a Minister by outward call; though twice I was made one; nor as a gifted man, knowing Christ, though once I was accounted soine body by others, and by my self also; but now I am nothing; know nothing; and let al men know so of me: that I can neither see nor speake (as Ministers, or gifted men shoud) with any clearnes in my self, or conviction to others; but

but inquiring only, and seeking the Lord our God, and David our King. This is the condition the Church shall be brought unto, when she hath no companion shall be to walk with; but being left alone, the Saints shall be all left in a halting way, as the Prophets have

Jere. 30. foretold, That about Babylons destructions, and their deliverance from thence, *Judah and Israel*, those who were divided Kingdom in Church-fellowships, shall come together in one, to seek the Lord their God, and the way to Zion; that is, *not* the way to Ghulah, as the Churches this day are divided about, by a confused preposterous way: seeking that first which should be last, (as if they had found the knowledge of the Lord God already) but first seek the Lord their God, and then the way to Zion; that is, seeking God dwelling in an, and our selves the habitation of God; for this is Zion, nothing of any kind of

Another Prophet points at a time, that all the Saints shall be left for many days *without a King*, and *without a Prince*, *and without a Sacrifice*, *and without an Image*, *and without an Altar*, *and without a Priest*; that is, *without all publick Worship* on Ministry, true or false; (but they will not, and true they cannot have, [ *was a King, or Prince* ] that is not means of crowning men or Civil Magistrates, but as Ecclesiastic, or Church Ruler, Officer, or Minister of Ghulah, to go before them; nor yet a Sacrifice or Altar, in any Church Obedience among them, notwithstanding the lack means of knowledge or enquiry left; for an Altar was the last Ordinance under the Law (all Ordinances under the Gospel, are legal also) by an Ephod or Altar, where no Ministers or Priests might scripture of the Lord in doubtlessness, or inadustress as David did, and so men do now; as doves feed by fishing and prayng; but this also to let shall be taken from the Saints, and they shall sit still in submissio, and silence, waiting for the Lord him self to come; and received him with theathy, when they shall see and fresh the day dawning, and Eleuid their King, and from the south east his goodness in the Latum dayes, a thirte, every

<sup>3</sup> Sam.  
23. 9.

Zach. 8.  
19.

Mo. 3. 5.

every Saint is yet running about, changing their ways, and gadding abroad after one of these three, Men, Means, and Self. But the Saints after they are wearied out with their whoredoms, shall return to their first husband, to God their Maker; of whom they first proceeded and came forth, and shall see God in their flesh; that is, *David* their King. This I have been seeking, and by seeking I finde in the Scriptures, these seven things taught by the Spirit.

First, That Christ is a mystery, Col. 4, 1. & 1 Cor. 4, 1. & 2. & 1 Cor. 15, 51.  
Secondly, That the mystery is Christ in us the hope of glory, Col. 1, 27.

Thirdly, That the riches of the glory of this mystery was kept secret, since the world began, hid froth ages and generations, and not made known to the flocks of men, Rom. 16. 25.

Fourthly, That this mystery of Christ is in the hope of glory, was manifested by revelation to the Apostles, and Prophets, and primitive Saints by the Spirit, *Ephes. 3:3,4. Col. 1:26.*

Fifthly, That what was manifested to them of the mystery of Christ, was only made known in part then to the Saints, yet, to the Apostles themselves; who as they knew but in part, and had the knowledge only as of children, so they knew Christ, but as the child Jesus; that is, they were not come to the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ, or full age of Christ; that is, in the mystery to know the Son of God so in them, and themselves in the Son, as tall and high in stature as he, and taken up in the glory of the Son, and with him into God himself; For that which was manifested visibly to them in the dayes of his flesh, that Christ was made of a woman, created and conceived in a Virgin, brought forth and born into the world, living in Judea, dying in Jerusalem, rising and ascending into Heaven; all this was but a manifestation of the mystery of Christ in the shape of glory, which was a truth from the beginning of the world, though not

manifested to the Saints, before Christ came visibly in flesh : yet then, even before Christ was in the flesh of the Saints, he was all in all, Christ the same to day, yesterday, and for ever, formed in them, brought forth in them, living in them, and suffering in their flesh, as well as in the Saints afterwards. Christ in *David*, was the knowledge and faith of *David*; and *David's* faith and knowledge, was the knowledge of the Son of God, and faith of the Son of God, who lived also in *David*, as well as in *Paul*, in whom as Christ was speaking, so in *David* also ; yea, as Christ was all in all, Christ only acting in them, doing all their works in them, so Christ suffered in them as the Lamb really slain from the foundation of the world. In *Abel*, the first believing Saint, Christ was slain ; and as *Paul* said of himself, *I fill up what is behinde of the sufferings of Christ in my flesh* : So the Saints who were also from the beginning, suffered what was before of the afflictions of Christ in their flesh. Thus Christ hath been the only man of sorrows, and is still suffering, till he shall rise in us. This neither *Peter* nor *Paul* had attained to, to know Christ risen in them : *Paul* knew in part Christ, and him crucified, and desired to know also more fully the fellowship of his sufferings (yet he knew not this so as those, *Revel. 12. 11. Who overcame by the blood of the Lamb, who few their sufferings to be the sufferings only of the Son.*) But as for Christ risen in him, *the resurrection of the dead*, *Paul* knew not, nor was yet perfect, knowing not himself and the Son, one perfect man. Neither did *Peter* (though he suffered for Christ, and Christ in him) see the day of Christ, or Christ as the day star risen in his heart ; no, this was not to be revealed till the last times : When Christ should be conceived and brought forth of a woman (the weakest Saint) that the weakest Saint should see, not only Christ in them the hope of glory, Christ formed in them, brought forth in them, living in them, dying in them ; but Christ rising in them, and revealing himself so gloriously, as if he should say, *I am the root, and the offspring of David*.

the bright and morning Star. I am he, who was, and is, and is to come; I was all in all in *David* before; I was his robe, from whom alone sprang up all that he did, said, or suffered; all *David's* kin, and glory rose up from Christ in his robe, and returned to the root, to Christ in *David's* loveliest and most dead estate; so Christ is the off-spring also, and is also that to the Saints to day, as he was to *David* yesterday, their substance, strength, and song: But Christ in the Saints will be as the morning Star, and rise in more glory yet, when the new heaven and new earth shall be, and new *Jerusalem* shall come down out of heaven, that is, when God shall dwell with men on earth.

Rev.22.

16.

Revel.

21. 3.

Sixthly, This mystery of Christ in us the hope of glory, of God manifest in man's flesh, which was manifest, and in part made known to the Apostles and primitive Saints before, hath been hid again from ages and generations; ever since the apostacy and spirit of Antichrist came into the world with power, and so hath been kept secret since the (Antichristian) world begun, and not made known to the sons of men. This is plainly foretold in the old Prophets, and in that last Prophet of the New Testament, who speaking of things to come in the apostacy and dayes of Antichrist, saith, *That he saw a book written within, and on the backside sealed with seven seals; and no man in heaven or earth, nor under the earth, was able to open the book; nor to look thereon,* *Revel.5. 1, 3.* This Book is the mystery of Christ, the Word of God, and the Book of God, in whom both the will and good Will of God, are written, and by whom all the counsels, decrees, and deep things of God are declared; the mysteries of heaven, and all the treasures of wisdom and knowledge, are hid in him, yet manifested, as I said, to the Apostles and Prophets, and primitive Saints: But the Book was since sealed, and that with seven seals; that is, perfectly sealed, and sealed from the seven Churches; that is, from all the Churches comprised under the number of seven (for the seven seals hath reference to those seven Churches) now no Church; yea, no man in heaven or earth,

or under the earth, none in Church-fellowship, or not in fellowship; no man of never so high apprehension, or deep discoveries of spiritual things could open or read the Book, or look thereon, that's more; not look thereon, that is since the apostasy; no man hath had scarce an outward knowledge, not a knowledge of the mystery of Christ in the Letter, much less in the spirit; not seen what was written without, much less within. This the old Prophets spake by the Spirit also, *Isai. 8.16,17 Bind up the Testimony, seal the Law among my Disciples.*: The Testimony is the Book, the Word in the Letter, the Law is the Spirit, the Law of the Spirit of life in Christ; the mystery of Christ both in the Letter and Spirit of life, were bound and sealed, and that from the Disciples of Christ; and therefore as John wept, *Isaiah waits for him who hides his face from the house of Jacob, and looks for him;* that is, for Christ, in whose face the glory of God shines, that was hid from the whole Church, the house of Jacob. So *Isaiah 29.10,11. The vision of all is become as a Book that is sealed, that neither learned, nor unlearned could read it;* Neither Prophet, nor Ruler, nor Saint, no Prophet in the Church, no Ruling Elder, nor the most fitting spiritual Member of the Church could see it to the Mystery, nor look thereon; yea, the vision of all, nothing was seen, not in the Spirit, scarce in the Letter, the Reason is given, Verse 12. *Because the fear of me is right by the precepts of men;* that is, the knowledge and worship of Christ was taught by mens traditions, forms framed, by old Creeds and Councils, new Catechisms and Confessions of Churches (as if the Scriptures and Spirit, were not sufficient to teach men all the knowledge of God and Christ clear enough); therefore God proceeds to do a marvellous work and wonder, *The wisdom of their wise men shall perish, and the understanding of the prudent shall be hid;* that both Fathers, Doctors, and Divines could not read the Book, nor look thereon; yet there is a promise, Verse 13. *That in that day the curse of the law shall bear the words of the Book;* They that err in spirit shall come to understanding, and

*Isai. 29.*

14.

*That the both Fathers, Doctors, and Divines could not read the Book, nor look thereon; yet there is a promise, Verse 13. That in that day the curse of the law shall bear the words of the Book;* They that err in spirit shall come to understanding, and

and they that murmured, *small leathern doffins*, Verse 24.

Seventhly, That Book which was sealed before, shall be open again, and so it is, *Revel. 20.1,2.* There the little Book is open. The mystery of Christ in us, is called a little Book, in opposition to those huge Tomes and mighty Volumes of Fathers, Councils, and Commentators, Treatises, &c. which have been all the dayes of Antichrist. But in the day of Christ, when Christ shall appear in the Sunnes, then shall the Mystery be but a little Book; wherefore then God manifest in man, and in his Sonne, shall make this Mystery to the World, as the Apostles could, there would be an end of the Church controversy this day; for without controverie, great is the mystery of godliness, God manifest in flesh, &c. But this is that I would say; That the mystery of God shall be more gloriously revealed in the last times, after Antichrists destruction and deliverance of the Saints from the apostacy, then ever it was by the Apostles themselves at first. This I have shewne more fully in our private Speachings, and shall, if called to, give a publicke account.

But now it is enough, that when the seventh Angel begins to sound, the mystery of God shall be finished, as he hath declared by his servants the Prophets, *Revel. 10.7.* What is the mystery of God, but the man Christ Jesus? — Now that man is God, how God is manifest in manflesh; this hath been declared by the Prophets more fully, then in the writings of the Apostles, excepting *John*; and he gives but some hints of that high and heavenly Mystery, which the Scriptures of the Prophets do more gloriously speake out, by whom the Mystery is revealed, though not so fully, *Rev. 10. 3,7. 1 Pet. 1.13.* compared. And as the Prophets did minister not to themselves, but to the Apostles; so the Apostles do minister many things of the mystery of Christ, not to themselves, but now in these last times, to whom the mystery of God shall be fulfilled; which was to them revealed but in part, *Revel. 10.7.* and now has, *John 13.20.* I dare not say, that any thing of this Mystery is revealed to

to me; nor yet dare I deny the teachings of God: But what I have taught, as I would no man to trust me; so I wish all men to try me, and to hold fast that which is good: This is all that I know of this yet, if yet I know any thing vulgar but a smot I ought to do nothing more but to tell

First, That the Son and the Saints make one perfect man, and that the fulness of the Godhead dwells in both, in the same measure, though not in manifestation.

These two things, which others see as Heresie and Blasphemy, seems to me as Truths, both in Scriptures, and by that Spirit which speaks in me: If any man can convince me by proofs or power of Argument, I shall submit and be silent, has nothing to do with me.

But because I am forcibly commanded and called forth to speak in publike, I shall according to the power of God in me, do these two things: First, Prove the Doctrines by plain Scriptures. Secondly, Then propound my Arguments from thence.

My proofs for the first are from Christ and his Apostles, both to me teach this one thing, viz. That the fulness of the Godhead dwells in the Saints, as in the Son, in the same measure, though not in the same manifestation, he being in this last sense Anointed above his fellows, and God manifest in flesh; But seeing we are his Brethren, we have the same divine Nature, our Fathers Nature as full in us as he is and we being his body and fulness also, though the Oil first appear powdered forth on the head, yet it running down to his heart, all his Members are anointed with him; yes, though the crown be only but on the head, yet

Heb. 2.  
3.1.  
2 Pet. 1  
3, 4.

Zach. 14. every member is crowned also with it ; and though there  
9. shall be but one King in all the Earth, yet all the Saints shall  
Revel. 5. reign on earth also : How could this be, that so many shall  
10. reign at once , and yet but one King, if the Saints and the  
Son were not one perfect man ? And that the fulness of

the Godhead is in both, in the same measure; Christ himself witnesseth in those words, *John 14.1.* *Let not your hearts be troubled: ye believe in God, believe also in me.* The Saints before Christs believed on God in Covenant, but not on God in Christ; that was the mystery which *Moses* himself saw not, nor should see the glory of God in the face of Christ; for all that doctrine of Free-grace and Mercies, &c. was but Gods back parts; but now faith Christ, *Ye believe in God, believe also in me;* that is, believe on God by me; for as Christ is onely the Way to the Father, *Verse 6.* so the Father onely is the end and ultimate object of all our Christian knowledge, faith, and worship: therefore Christ addes this *Verse 2.* *In my fathers house are many mansions;* what is the Fathers house? but the Father himself, God himself, the fulness of the Godhead: there are mansions in it; there is not onely a mansion for me faith Christ, in God, but mansions for you also in him, *I go to prepare a place for you:* But how doth he prepare a place for them in the Godhead with himself? Why, 'twas by going to God, going to the Father to receive the promise of the holy Spirit. Why? Christ received the Spirit before in *Acts 2.* the fullest measure; yea, but not in that full manifestation: he *33.* was the Son before, but not declared so to be the Son of God, but by the resurrection; God was in his flesh at his first conception, but God was not so manifest in flesh, till he was received up to glory, and received the promise of the Spirit, to shew it forth also on every believer to bring them to God also: *For if I go, I will come again, and receive you to my self, that John 14.* where I am ye may be also. 'Tis not meant of his coming to *3.* judgement in the end of the world, nor of our receiving to himself in the end of our lives after death, as men conceive and comment: but when he should come in Spirit, he would receive them to himself, take them up to his own glory, to be in the Godhead with him; that where I am ye may be also: Therefore it follows, *Verily, verily, he that believeth on me, the works that I do shall be done also, and greater John 14.* works than these shall be done, because I go to the Father: that *12.*

Joh.7.38 is, he that believeth on me, as saith the Scriptures ; that believeth so on the Son, that he feeth himself with the Son in God, and God in him, as in the Son ; he shall do greater works then the Son did in the dayes of his flesh : as we see

A&.1.41 Peter did convert more at one Sermon, then Christ did all his life long ; and the Apostles gave the Spirit by the laying on of hands, which Christ did not whilst he lived in flesh :

Again saith he, John 14.18. I will not leave you comfortles, I will come to you, I will not leave you Orphanes, or fasherles, you shall have a fasher as well as I, When I come to you in spirie, (not his coming at the last day, that was a long time, the Apostles should not live to that, but ) yet a little while and the world seeth me no more, but ye seeme : The world a carnal Christian can see no further then Christ in flesh, when that is gone the world sees him no more, but ye seeme. How ? Because I live, ye shall live also ; that is, ye seeme in God, and living in God only ; and because I live, ye shall live in God also ; For our life is hid with Christ in God,

Col.3.3. as Paul saith : 'Tis in God our life is, and as the Son lives ; for 'tis with Christ, though this be yet hid : But in that day ye shall know that I am in the Father, and you in me, and I in you, John 14.20. That is, in the day of Christ's coming, and appearing in us, we shall know that as he is in the Father, and hath his being in God only, so we also shall see, that we are in him, and he in us ; and that we have the same being in God : we shall appear with him in glory, & Joh.3.2.

This is plainer expressed, John 17. 21. In Christ his last prayer to his Father for those given him ; Neither pray I for these alone ; but for them also that shall believe on me through their word, ( belieeve in the sense before said ) That they all may be one, as thou Father art in me, and I in them ; that they also may be one in us : One in Glory, one in the Godhead ; so it follows, John 17. 22. The glory which thou gavest me, have I given them. What's the glory which the Father gave him ? God himself, the Father gave himself, as 'tis, Ver.5. And now Father, glorifie me, with thine own self, the glory which I had with thee before the world was : That glory was then

then given, and that glory which God gave the Son, the same is given the Saints : The glory is given already to them, though they enjoy it not, nor that glory revealed in them, nor the Godhead yet manifest in their flesh : Therefore Christ prayes there, not for the matter of glory, as if that were not yet ; but for the manifestation of that glory. What's the glory ? First, Perfect union ; *That they may be one, as we are one ; as perfectly and fully one.* Verse 23. *I in them and thou in me, that they may be perfect in one, that the world also (as well as they) may know that thou hast sent me, and hast loved them, as thou hast loved me.* That's the second part of glory ; The same love God bears to the Saints, as to his beloved Son, as hearty and as high a love, as intense, and eternal for extension also, as full expressions of love go forth from God to the Saints, as to the Son ; yes, more in the Letter is said of them, though it be the same love in Spirit with the Son also. How do the Prophets powre forth all the tender heartednes, and truely love of God on the Saints saying, besides many other wroing words, that he their Maker, is their Husband, and they his *Hezekiah* Isai. 62. and *Bella* : that there land shall be married also to him ; 4,5. that is, that he will manifest himself in their flesh, (that's their land) and make it one with himself, then love them as his Son : as a Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee, yea, joy over thee with singing too, as another Prophet addes, *resting in his love.* Why ? Because the Lord thy God is in the midst of thee, Zeph. 3. God in our flesh : This again is a third story of that glory <sup>17.</sup> the Saints are taken up with the Son, not onely perfect union with the Father, and fulnes of love, but living for ever also with the Son in God ; for that's the meaning of that Verse 24. *Father, I will that they also Whom thou hast given me, may be with me where I am ; in the same mansion, in the same place ;* that is, (as I said) in the fulnes of the Godhead ; in all the fulnes of God, that they may behold this, he sayes, *That this may be manifest to them, and the world also ;* for the Saints sit with the Son already in hea-

Revel.  
13.6,7.

Venly places, yes, are with him at the right hand of God, and therefore are said to dwell in Heaven; whom therefore the Dragon doth blaspheme, even God and his Tabernacle, and them that dwell in Heaven; that is, the Saints who are the Tabernacle of God, in whom God dwells; and so they blaspheme God in them, calling them for this blasphemers. But let us hear what the Apostles of Christ can say for this. *Paul* prayes for the *Ephesians*, *That they may comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth all knowledge; that they may be filled with all the fulness of God*, *Ephes. 3. 18, 19.* Here's a great word and wonderful Glory; a Mystery that hath all dimensions in it; such a height, that no carnal man can reach unto; a depth that none can dive into; a length that none can compass the end thereof; and such a breadth, that none can comprehend with all their vast understandings; yet he prayes, that they with all Saints of the lowest size, the least capacity may comprehend and know the love of Christ that passeth all knowledge; that is, the love of God in Christ, (as the *Geneva* notes well) that we may be filled with all the fulness of God; that is, that all the fulness of the Godhead, may be manifest to them and others also: That he prayes for, For they were already filled with all the fulness of God. Again, the Apostle is plainer in his proof, *Col. 2. 2, 9, 10.* where he speaking of the mystery of God, and of the Father, and of Christ, so we read, *but fully as in other places of this nature; as if there were first God, the divine Nature, then the Father, then Christ; whereas 'tis in Greek, The mystery of that God and Father, there's the first, and then of Christ, as also 1 *Theb. 3. 11.* Now God himself, and the Father; 'tis, now that God himself and Father, or as the *Geneva* reads in both places, the mystery of God even the Father, that's the first part of the mystery; then the mystery of Christ is the second, what's that? *In him dwelleth all the fulness of the Godhead bodily. And ye are complete in him; complete, 'tis in the Greek, ye are filled with.**

Col. 2. 9,  
10.

with what ? with all fulness of the Godhead, as we shewed before, *Ephes. 3.* For as it pleased the Father that all fulness should dwell in the Son, so it's his pleasure the same fulness and measure should dwell in the Saints; though the Son hath in all things the preeminence in manifestation, yet the fulness of the Godhead shall be also manifested in the Saints; which is my second to prove, That the fulness of the Godhead shall be also manifest in the flesh of the Saints, as in the Son. This, *John*, as he did in his *Gospel*, so in his Epistles makes plain to me at least. *Beloved, now are we the sons of God, but it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is: When he shall appear, that is, in us, when that glory shall be revealed in us: Then we shall be like him, that is, appear with him in glory, in the same glory of the Son, we shall be like him: For we shall see him as he is; the Saints under the *Gospel* saw Christ in Spirit, and the glory of God shining forth in his face, yet only in a glass darkly; but after the apostasy, no man at all could see the least glimsp of that glory, or look into the Book, *The Mystery of Christ*, or look thereon, but after the apostacy; and falling away being full, the day of Christ follows immediately, and then we shall see him as he is; how is that ? we shall see him in God, even the Father, *John 14.* and in us also, and our selves in him, and with him living *19, 20.* in God, as I said. The Saints shall be seen in the Son: this is called by *Paul*, *The manifestation of the sons of God: the glorious liberty of the sons of God; For if the Son (that is in us) make us free, we shall be free indeed, John 8, 36.* Therefore, as the first falling away, and apostasy of Churches, *1 Tim.* was in doctrine, not in worship; so the first doctrine *4, 1.* which was darkned with the smoke of the bottomless pit, *Revel. 9.* with the spirit of Antichrist, it was the Sun: The Son *2.* was darkned, and so the Father also; *for he that denieth the Son, the same bath not the Father.* Now here's the first deceit of Antichrist in denying the Father and the Son, *Joh. 2, 22.* *No Protestant or Papist denies this, say they:**

But Antichrist is a liar ; though in a form of words father, and son is confessed ; yet in truth, in power, and spirit, they deny both. They deny the Father in the Son, and deny the Son in the Saints ; denying God in Christ, and the Father all in Isai. 9. 6. all in his flesh : For God, even the Father, the everlasting Fa-  
 Math. ther, was born and brought forth in that flesh ; God in flesh  
 1. 23. lived with men, and in flesh God gave his life for men, pur-  
 Acts 20. chasing the Church with his own blood ; 'twas God rose,  
 28. 1 John 1. and God ascended in flesh ; yea, the Son was nothing, but as  
 3. 16. he was in God ; the Son could do nothing of himself, but as  
 Psal. 68. the Father in him did all the works ; and as God was in  
 1. 17. 18. Christ, and God all in all in his flesh, so Christ in us all in  
 John 14. 10. 20. all in our flesh ; Christ the man-childe is brought forth in us, liveth in our flesh, suffers in us, and shall rise in us, and we  
 shall ascend also with him ; for as the two witnesses (those  
 few Saints who yet are a full witness for Christ, and against  
 Antichrist) were killed in the City where our Lord was  
 crucified, *Revel. 11. 8.* Thats spiritually in the Mystery, be-  
 ing crucified with Christ in their flesh ; so those Saints are  
 said to rise, *Verse 11.* and to ascend, *Verse 12.*

Secondly, Antichrist denies Christ to be come in flesh,  
 1 John 4. 3. Not to come in flesh of the Virgin made of a  
 4. 4. woman ; this all carnal Christians confess in their Creed : But Antichrist denies Christ to be come in our flesh, and  
 our flesh to be anointed of God, and with God ; for that Christ the anointed of God, God manifest in flesh : Now  
 God was ever manifest in the flesh of the Saints, though  
 they knew it not before ; and the flesh of the Saints is the  
 anointed of God, anointed with all the fulness of God ;  
 for so it follows. 1 John 2. 20. *Ye have an unction from the  
 holy One, whereby ye know all things ;* that is, as he that is  
 born of God sinneth not at all, because the seed remaineth  
 in him, there is a principle, the Son, the Word, the im-  
 mortal Seed is in them : so he that is born of God, in whom  
 God is brought forth, knoweth all things ; because there is  
 a power in him, God in his flesh teaching him all things,  
 thats the unction. Therefore 1 John 3. 27. the anointing  
 abiding

abiding in the Saints ; teacheth them all things, and they  
 need not that any man teach them, &c. that is, while they  
 abide in the anointing, and attend on God in them; and  
 hearken to the Father as the Son did, *As I hear*, *I John 5.*  
*judge, and I speak to the world the things I have heard of him*: <sup>30.</sup>  
*I can do nothing of my self, but as my Father hath taught me,* *John 8.*  
*I speak these things.* Thus the Son had no Tutor or Teacher,  
 but the Father, *God* in his flesh ; if the Saints saw this ful-  
 ness in themselves, the fulness of *God* anointing their flesh,  
 this would free them from that bondage to Men, Means,  
 and Ministers. This is *Babylons destruction* ; first by mutu-  
 al divisions, *Isaiah 10. 26.* as the Churches divided : second-  
 ly, by the manifestation of the anointing, the discovery of  
 Christ in the midst of the Church, *God* in their flesh : *In*  
*that day (the day of Christ) his burden shall be taken from of*  
*thy shoulder, and the yoke from of thy neck, and the yoke shall*  
*be destroyed, because of the anointing,* *Isaiah 10. 27.* This is  
 the glorious liberty of the Sons of *God*, the manifestation  
 of the sons of *God*, which we hope for, *God* to be manifest  
 in our flesh ; then Christ comes in flesh : and thus, if the  
 Son shall make ye free, ye shall be free indeed : but ye are of  
*God, little children* (the least Saint is of *God*, as the Son is of <sup>1</sup> *John*  
 the Father) and ye have overcome them ; that is, (the wildest <sup>4. 4.</sup>  
 and most powerful Impostors of Antichrist) for *greater is*  
*he than you*, then he that is in the world ; that is, Christ in you,  
*God* in your flesh ; who is greater than all ; whose very <sup>1. 13.</sup> *Zach. 12.*  
 foolishness and weakness is wiser and stronger, then all the <sup>3. 8.</sup>  
 strength and wisdom of men, and whose wisdom and  
 strength shall be manifested also in the most foolish and feeblest <sup>R. V. 1. 13.</sup>  
 Saints. This *John* in the *Revelation* more clearly yet re-  
 veals ; for as he saw the Son in the midst of the Saints,  
 Christ in the midst of the Church ; so he shows that all the  
 power of the Son, the glory and honor of the Son, shall be  
 manifested in the Saints. Not to speak of the old Prophets,  
 who are abundant in holding forth this glory ; *The sons of* *Isai. 60.*  
*them that afflicted thee, shall come bowing unto thee* ; and all <sup>14.</sup>  
*they that despised thee, shall beweep themselves, down at the soles*  
*of* .

of thy face, and fall into the City of the Lord; that is, the Saint in whom God dwells: And therefore, ~~as at the name~~  
*of Jesus every knee shall bow*; that is, to God in him, for  
 that his name; so saith God, *to me shall every knee bow, to*  
*me in the Saints*; and therefore, *Revel. 3. 9.* The Lord God  
 saith, *I will make them of the Synagogues of Satan, that say*  
*they are Jews, and are not, but do lie: behold, I will make them*  
*to come and worship before thy face, and know that I have loved*  
*them*; that is, as the world shall know that the Father loves  
 the Saints as the Son, *Job. 17. 23.* So the apostatized Churches;  
 that is, the Synagogues of Satan, for Peter himself was  
 called so, when he favored the flesh, the things of man, more  
 then of God: So the Jews, that is, legal Church members,  
 who have belied themselves into a liberty they have not,  
 boasting because of their fleshly forms, and fellowships,  
 that they are above other Saints; these false Churches shall  
 come down and worship at the feet of scattered Saints,  
 who are gathered up into Christ, and with Christ into God;  
 they shall worship not them, but God in them, and confess  
 that God is in them of a truth. The Spirits power, and  
 honor, and glory, as I said, shall be manifested in the  
 Saints.

Mich. 7.

16, 17.

Zach. 8.

23.

First, His power, *Revel. 2. 26, 27.* *He that overcometh,*  
*in him will I give power over the nations, and he shall rule them*  
*with a rod of iron; and as they feel of a Potter shall they be*  
*broken in pieces, even as I have received of my Father.* See  
 here the power of the Son, manifested in the Saints; for so  
 the second Psalm speaks of the Son, *The Kings of the earth,*  
*and the rulers, stand up against the Lord, and against his Christ;*  
 who is Christ the anointed of God? But the Saints watch the  
 Son, *Verse 3.* Who would think that poor Saints should  
 have such power, yea, such honor have all the Saints, asso-  
 binds Kings in chains, and Nobles with links of iron; and re-  
 ceives the judgments written of the Son, *Psal. 149. 8, 9.* Who  
 believes that all the blood shed, and slaughters this day in  
 the world; the dashings of Kings and Kingdoms one-  
 against another, is done by the Saints, though they stir not,  
 but

but are quiet in the land; yet the Lord goes forth of them, working all, and walking all by them, by the weaker Saints. *Thou worm Jacob, thou son of thy mother, and thou the killer of thy brother; that is, as another Prophet phraseth it, O Jacob, that is, the weakest Saint; for Israel is the name of power, but Jacob who art my buckler and weapons of war, with thee shall I destroy Nations, and dash Kingdoms in pieces like a Potter's vessel. This the Saints have done, and do still, God an them doing all in all: Though this be not yet manifest in them, nor to the world, yet it shall be, saith the Scripture, The Saints shall have the same power manifest in them as in the Son.*

Secondly, The honor also of the Son shall be manifest in the Saints: *He that overcomes, shall sit with me in my kingdom as Lazarus, and me for dinner with my Father in his house.* *Revel. 3. 21.* What's the throne of Christ, but the honor given him of God, to reign and to judge also? The Saints shall have both, not only a rod or scepter of Iron to break Nations, but a scepter of Gold, of Righteousness to rule Nations; and that Nation which will not serve them, shall perish, and be utterly wasted: Who will not give God and the Saints? But then again, The Saints shall judge also with Christ (not by approbation only, as Gentlemen who sit on the bench with the Judge) but the Saints as the Son shall sit in the same judicial throne: The Saints shall judge the world, yea, Angels; not only the world, canonick Churches, with all their worshipes, but the Angels of Churches also: the Saints shall judge; as Christ judged more hardly then the Priests, and Elders of the people.

Thirdly, *He that overcomes shall inherit all things, and I will make him my Son.* Here's the glory of the Sons: that the Son is appointed heir of all things, *2 Tim. 1.* The glory is given to the Saints also, though the Saints know not, no more then a crowned Child in the cradle knoweth his nativity: Here's the mystery of Christ; and of

*2 Tim. 1.*  
2 Cor. 10.

*Isa. 41.*  
*14, 15.*

*Jere. 31.*  
*20, 21.*

*Isa. 69.*  
*42.*

*1 Cor.*

*2 Tim. 1.*  
*8, 14.*

*Rev. 21.*  
*7.*

1 John 5.5. a believeth Christian also : *Who is he that overcometh the World?* but he that believeth that *Jesus is the Son of God*, believeth in that sense I said before.

Tis strange, that the Saints who dare not judge any man, yet are said to judge all things, and to be judged of no man ; that they who hurt no man, should be said to destroy all men ; that those who have nothing, should be said to be heirs of all, and inherit all things ; how could this be ? but that the Son is in them, God in their flesh ; and so he is their God, and they are not only his sons, but his Son. This seems to be a truth in it self, though not manifest to them till they overcome.

This overcoming is seven times repeated, *Revel. 2. and 3.* and once more here, *Revel. 21.7.* There's a mystery in that also, in this overcoming, what is it, and what is the thing to be overcome ? In a word, 'tis the number and name of the Beast, that the Saints must get victory of, *Revel. 13.2.*

Revel. 13. 18. But what's the Beast, his name, and number ? 'tis the number of a man, that's more mysterious yet : But sure 'tis cleer, That every man is brutish in his knowledge ; and though vain man would be wise, yet man is born but a

Psal. 49. 20. wilde Asies colt ; yea, *Man in honor understandeth not, but is like a beast that perisheth* : So that man is the Beast, who counts himself wise, or to have the knowledge of a man ;

Prov. 30. 2, 3. which the wisest man, even *Agur* the Prophet would not own, when he was to speak of *Ishbēl*, and *Ucal* ; that is, of Christ, and God in Christ ; for *Ishbēl* is the same with *Ismānūl*, *God with us* ; and *Ucal* is a name, signifying *power* ;

as Christ is the wisdom of God, and power of God : So then, when man sees only of the humanity in himself, the wisdom of man or power of man, and sees not God all in all, and the Godhead in him ; This is the Beast, this the number of his name, the number of a man ; when we shall overcome this, this manhood, this self, and submit to the Godhead in us ; when we shall see *God* only manifest in our flesh, and the flesh nothing, profiting nothing, having

no power, nor wisdom; when thus we deny our selves, follow me, saith Christ; follow him who is our forerunner, and gone before into the holiest, into the fulness of the Godhead with him; then we are said to overcome and inherit all things. God is our God, and we are his Son, then this shall be manifest; for *Revel. 22. 3.* we shall see his face, and his name shall be in our foreheads, as the Fathers name with Christ, *Rev. 14. 1.* so the name of Christ a's, shall be read in our foreheads. Men shall see the Saints as the Son, *This* is his new name, which he will write on us; and we shall be called by another name, by a new name, which the mouth of the Lord shall name. Mens mouthes have still formed new names on the Saints, as from the beginning so of late: In Queen *Maries* dayes, the Saints suffered as Protestants; in Queen *Elizabeths* as Professors; in King *James's* as Puritans; in King *Charls's* as Separatists; in our dayes as Sectaries, Heretikes, and Blasphemers: But the Lord God will give us a new name shortly himself, *wher ye shall leave your name as a curse to my chosen; for the Lord God shall stey the, and call his servants by another name,* *Isaiah 65. 15.*

Revel. 3.  
12.  
Revel.  
22. 4.  
Isa 62. 2.  
Isa 65.  
15.

So far concerning the proof of those Truths, so far as I conceive them to be. Now I shall come to the Arguments, which are three; the first from the Old Testament, the second from the New, the third from both:

The first Argument is from *Isaiah 61.* thus,

Those who are the anointed of God with Christ, to preach the Gospel to the world, whom the world shall own as the only Ministers of God, and honor as the Son, they have all the fulness of the Godhead as the Son's: But the Saints are the anointed of God with Christ, to preach the Gospel to the world, and the world shall own them as the only Ministers of God, and honor them as the Son.

Therefore the Saints have all the fulness of the Godhead with the Son.

There are four parts in the Argument improve in this Chapter, of the second w<sup>ch</sup> mid w<sup>ch</sup> ; and D<sup>r</sup> that am w<sup>ch</sup> .

First, The Saints are the anointed of God with Christ, that's plain, *Isaiah 61. 1. 3.* The same spirit or oyl powred forth on the Son, is powred forth on the Saints, and that in the same fulness:

For secondly, They are anointed with him to preach the Gospel to the world; the Spirit was on him, that he might preach to the world, and they shall preach to the world also; for they shall build shold waſtes, and shall raise up the former desolations, they shall repair the wastes, the desolations of many generations, *Verse 4.* What waſtings hath war made, not onely in the visible world, but the invisible & in the inward man are more waſtes; and for many generations, men have been desolated of that glory once given them. Now to repair all things in the world visible and invisible, to build up the waſtes made, not by Rome, but even by the most exalted Churches; to raise up a new building, a city for God to dwell in, this is the work of the Son onely, yet the Saints shall do it also; but I believe the world shall be a little more waſted first.

Thirdly, The world shall then own the Saints as the onely Ministers of God, *Verse 6.* Ye shall be called the Priests of the Lord, and men shall call you the Ministers of our God.

Fourthly, All that set them shall acknowledge, that they are the seed which the Lord hath blessed, *Verse 9.* Now the blessed Seed is Christ, *Gal. 3. 16.* He speaketh not of Seeds, as of many, but of One, the Seed, which is Christ. All the Saints being many, (in the body) make up but one Christ (in Spirit); yea, God even the Father that eternal Spirit, shall be manifest in their body, as in his. That not onely themselves shall see it; but all men shall say, that they are the seed which the Lord hath blessed.

This full Discourse, and first Argument of Mr. *Barbey*

as the flesh, and that any man should approve, but prove it, used to justify himself, but to be judged of all. He will not mention any thing in the Disputation preface, being content to suffer in silence, and so will in his own abhorrency, while others walk in their honor, and applause, which he doth not envy them; for they have their reward, and he his wages. That all men speak evil of him; yet could he with a few words wipe out all his personal wrongs, but then he should be sprinkle others with fomes (spots, and scorners), which he is loth to do. Let the true God who judgeth righteouslly, clear up all mens falsehoods (and truth also) in his due time.

This is all he hath now to say, That as he first professed, he knew nothing, nor maintained any thing as Dogmatical, but onely delivering his minde, drawn out to speake, because he shoulde not be silent; so he confesteth himself nowe to egyptian of the way of further inquiry, and seeking the Truth, that God shal teach him, and not men; wishing all the Saints were in that way, to cease from man, whose breath is in his nostrils; for wherein is he to be accounted of? especially now, when the number of the Beast may be read (in mens foreheads), to be the number of a man: And the Lord alone spake exalted in that day.

Isai. 2: 11, 12.  
Reve. 23: 18.

Well, when *wise men erre, and the Princes of Zion are Isai. 19. become fools*, that is, the chief leaders in (spiritual) Egypt 2,13,24. are causing to erre, and wander; there is a way, a high-way, that wayfaring men, though fools, shall not erre Isai.35.8. therein. If any man would be wise still, he dares not call him fool; how as for him who hath bound himself already, and sees himselfe bewilberred as a Wayfaring man, seeing no way of man on earth, nor beaten path to lead him, let him look upward and within at once, and a high-way, the way is found, Christ in us, God in our flesh: Waite here a while for that Spirit and Power from on high to appear in us, walking in the Spirit of holiness,

D 3.

love.

love and peace; and at last, yes, within a little, we shall be led forth out of this confusion, and Babylon, wherein we yet are not clearly knowing, *Trush up Error, Drown Night; but in the Evening there shall be Light.*

Cant. 1. 7.

*Tell me (O shan whom my soul loveth)  
where thou feedest, where thou makest to rest  
at noon.*



FINIS.





